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Life and Education.

Pennsylvania's absolute lack of interest in what is being done in the free library movement in Massachusetts, California, Connecticut, New Hampshire, and even New Jersey, can only be accounted for by the fact that a large proportion of the better informed people are interested in the proprietary form of library, maintained by subscriptions, which was so successfully inaugurated by Benjamin Franklin and his associates. This interest is hereditary in Philadelphia, and detracts from the interest felt in the free library by those who would be its warmest supporters, if they were forced to consider the question *de novo*. Taking the Library Company of Philadelphia

for example, the management has been so consistently good that the members, many of whom hold shares that have been in their families for several generations, are proud of its record and think it the only form of general library needed. People are allowed to use its well-equipped rooms as often as they please whether they are shareholders or not, without charge or question. For such people as can comply with the hours in which the library is open, 8 a. m. to 6 p. m., the library is a great convenience, but how about the thousands of would-be readers who do not finish their work until 5.30 p. m. at the earliest? For such as these there is an absolute necessity for libraries that will allow books to be taken out, free of charge, to be read at any time that the borrowers have a few minutes that they are willing to devote to such a purpose.

That such institutions would not in any way lessen the influence of the proprietary libraries is shown in the case of the Boston Public Library and the Boston Athenæum. Not only is there need of a large, well-selected collection of books in each community, but these books should be brought as near as possible to the homes of the people, and in the formation of a public library in a large town the management would do well to consider the advisability of building up the system of branches first and letting the formation of a central library be the crowning of their work.

The history of circulating libraries in Pennsylvania commences with the formation of the Library Company of Philadelphia, the "mother of all the North American Subscription Libraries," as Franklin calls it. The library was founded in 1731, and received its first consignment of books from London in 1732. It was open for one hour on Wednesdays and two hours on Saturdays, when any "civil gentleman" was allowed to peruse the books, but no one not a subscriber could take them out, Mr. James Logan only excepted. The exception proved a good one as the library of Mr. Logan, which was added to the collections

of the company in 1776, increased their importance very considerably. A library was founded in Hatborough in 1755, one in Chester in 1769, and the Juliana Library, in Lancaster, in 1770; but nothing approaching the modern idea of a free public library was known in the United States before the Revolution. The State Library was organized in 1816, and the Philadelphia Mercantile in 1821. In 1820 the Apprentices' Library was founded in Philadelphia, and has issued thousands of books each year since that time. In the absence of a free public library this institution accomplished untold good, and it has carried on its work without any aid from public funds. It has been ably seconded in late years by the City Institute Library. The free public libraries at Wilkesbarre, Allegheny, Scranton, Braddock, Pittsburg, Johnstown, and Mount Holly Springs were all founded by individuals, and the first to be established in the state, by the use for this purpose of public moneys, was the Philadelphia Public Library, which was organized under the Board of Education, because there was no state law which would permit the appropriation of money for such a purpose, although town authorities were permitted to vote money to libraries founded by private donations. The success of the movement in Philadelphia, where five branches of the Public Library now circulate 600,000 volumes, and the Free Library 300,000 volumes a year, plainly shows that if the work were under one management with a liberal appropriation (say \$130,000 to \$150,000 per annum) it would not be long before 2,000,000 volumes could be issued annually, and Pennsylvania would no longer have the record of supplying fewer books in proportion to her inhabitants than any other state in the union.

The movement has its enemies. Let us hope that most of them take the ground that, it is not seemly to supply works of fiction for the people at public expense rather than deceive themselves with the well-worn statements that "what is worth having is worth paying for," and that "people are pauperized by free institutions."

Philadelphia has, however, started out bravely to establish a free public library,

and university extension can have no better ally. To begin with, there is the income of the Pepper Trust, which secures a fund for the purchase of books. Next comes the appropriation of the city, which is one that ought to be steadily increased. Then there is the recent state legislation which enables the city to lay a small special tax for the maintenance of the Free Library. Thus in a short time the well-directed energy of its trustees has put it on the high road of successful growth, and individual benefactions of money and books will, no doubt, soon begin, so that its future may be said to be ensured. Naturally, our new undertaking is often contrasted with the Boston Public Library, and that great institution may well serve as an object lesson of the highest value. Established forty-three years ago, it has to-day over 600,000 volumes in its care, and besides its splendid new central library, which cost nearly two and a half millions, it has twenty-two branches. Beginning with a gift of \$50,000 from Mr. Joshua Bates, and less than 10,000 volumes on its shelves, it had far less favorable promise of growth than our own Public Library, which has some \$20,000 of assured income from the Pepper Fund, and 20,000 books, many of them the gifts of those who take a deep interest in its success. The Boston Public Library has less than \$200,000 in permanent endowment, but it has received special libraries of great value, notably those of Ticknor, Bowditch, Theodore Parker, Barton, rich in Shakespeare literature, a recent superb musical library presented by Mr. Allen A. Brown, and a collection of early local Americana. The Prince library also, and other collections dear to antiquarians, have found their resting place in its splendid new hall. It has special libraries of great use, on such subjects as architecture, patent laws, etc., and it grows by gifts and purchases at the rate of 40,000 volumes a year, while a recent additional endowment has been made to supply newspapers, so that the newspaper room is now of real use, and the periodicals are numerous enough to include every journal of value or interest.

The cost of maintaining such a library is of course very great; out of a total income last

year of \$175,000, only \$27,000 was spent in the purchase of books, and about \$5000 for periodicals, while \$94,000 was needed for salaries and maintenance, a sum that was increased by only five or six thousand dollars for the cost of the transfer from the old to the new building. This ratio of expense account to book account seems at first a large one, but for the proper use of a great library it is necessary to have trained officials, who can keep the books catalogued up to the very last acquisition, supply the growing army of readers with every facility for the best use of the books, and assist special students in getting the volumes they need.

The Boston Public Library is not only a storehouse of books, it has issued twenty-five publications on subjects connected with its collections, reprints of some of its rarest treasures, and reproductions of books connected with local history; it has issued twenty catalogues, seven special bibliographies, and nine fac-similes. These are sold at little over the cost price, thus giving to its readers and to a public far beyond Boston, the benefit of a better knowledge of its great collections and of the facilities afforded for their use. Boston is proud of its library, and public funds are freely voted and private gifts are liberally made, so that its new hall has become a wonderful palace of art, its treasures open to the world.

The mechanical contrivances in use for collecting and returning books are of the best kind, little known in the great storehouses of learning in this country or abroad. Now that Philadelphia is at last to have a free public library, we hope that it may grow worthily in every respect, furnishing to the people of this city, and especially to students of the university extension courses, every facility for good reading. A strong public opinion in its favor should be steadily developed, so that money may be supplied for all its wants, and that we may see at no distant day the Philadelphia Public Library in its own building, one worthy of its work and of the great city in which we live.

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The Third Summer Meeting of the American Society for the Extension of University Teach-

ing, deepened the impression that this gathering has created a new field, both for the use of summer study and for the employment of the buildings, the teaching force and the appliances of a university. In the twenty years since summer studies under various forms began, this new method in education has passed, as might have been expected, through successive stages of tolerance, imitation and development. Chautauqua is familiar, and it has numerous imitators, most of which lack the background of "courses" and organized study through the rest of the year which makes Chautauqua valuable. Several universities open their buildings to special courses of study in the summer, some accepted as counting for a degree and all at a scale of tuition, as is right, commensurate with the usual annual charge, a charge, never, as is well known by every student of education, large enough to meet the actual cost. A number of special schools exist, usually for language study, meeting each summer, and to these must be added carefully equipped institutions for advanced work, like the Biological School at Woods Holl, or groups gathered for a specific study, like the Concord School of Philosophy and its successor, the School of Ethics at Plymouth.

The Summer Meeting belongs to none of these classes. Begun with reference to those in attendance on university extension centres in the winter, it draws only a part of its attendance from them. Its study is not, and is not intended to be, of a character to be accepted in lieu of collegiate attendance on regular courses. It does not propose, like summer schools of language, to offer a substitute for more extended work or to give special opportunity for advanced research and study. Circumstances within and without the school have determined its work and given it a distinct field.

In the past meeting, even more than in those which have gone before, its special field has grown clear. It offers on several carefully selected subjects, connected courses of lectures by men of prominence in each field, accompanied, where possible, by laboratory work. No examination is made for entrance and none is provided at the close of the work. In theory, the lectures are open to any one. In

practice, they attract only those capable of profiting by advanced work, and such, it must be remembered, are quite as often those schooled by life as those trained by the schools. The practical result is that the audiences at these lectures and the laboratory attendance were both composed of serious-minded people of various attainments who were neither seeking a short cut to general knowledge nor special training in one field, but who wished instead rapidly and systematically to survey the subject in hand and hear about it from trained experts.

The attention, the intelligence, and the superior character of the audiences thus gathered, can not be exaggerated. We are assured that the lecturers were always profoundly impressed by the remarkable character of the attendance. Clergymen, teachers, college and school instructors and professors, active business men, and young professional students were all represented—common school teachers seeking knowledge as to new methods, law students supplementing the technical methods of their professional study by a wider and more philosophic view of related subjects, clergymen refreshing past study by contact with the present condition and teaching of Greek or political science, a large sprinkling of the women who in all our American communities remind us that in a democracy it is to women that the community must look for the mental housekeeping of society in the organization of reading clubs, "centres," libraries and schemes for associated study.

To gather students of this character for a month's work under the guidance of men of prominence in their chosen field, is educational work which must have a value, the result of which is to be measured by quality rather than by quantity.

Such work cannot be conducted unless much co-operates to make it successful. A summer meeting cannot be self-supporting any more than is a college, but in Philadelphia it is usually possible to find those who will make up by annual gifts for the lack of endowment. The city itself was in a large sense hospitable to the meeting. The

newspapers gave it full space and cordial support. Public interest and personal willingness to aid the meeting were manifest in many ways. The interest of Philadelphia and Philadelphians in work of this character is corporate rather than individual; but this corporate organized interest once secured, offers a more secure foundation and support than can be found in any other American city.

Now that the meeting has for the third time demonstrated its usefulness, it should be possible to develop it still farther along the line and direction to which its own successful work points. By wise forethought, its courses ought to be made more directly ancillary to the work of the centres, by closely watching both public and academic currents of thought and interest. The selection of subjects for courses should be guided by the existence of a demand for an opportune, informed and comprehensive summary of knowledge on a particular topic which some social occurrence or the course of academic development has brought to the point where much separate and discursive study and experience is ready to crystallize in lectures by different men who throw light on each other's work. There are also various classes of possible students: teachers, law students, students in divinity, and others, whose three years' course gives no time for more consecutive work than is now done, but who need, and among whom the more earnest desire, a brief illuminating view of subjects philosophically connected with their specialized professional work. Lastly, by painstaking administration much more might be done to make libraries, museums, collections and institutions in the city of vital use in the work.

Yet in this as in all else, the problem of problems in education, the secret of its power does not lie in courses, in appliances, in examinations or diplomas, but in at last providing a quiet room in which the man and woman, who wish to learn, face the man who can teach the one thing which the learner's appetite for knowledge craves and can digest. Unless this is done, all is lost. We believe that the Philadelphia Summer Meeting was fortunate in solving this problem in some degree for those who learn and for those who teach.

Thomas Henry Huxley.

The death of Professor Huxley, the English biologist, educationist, and man of letters, calls for more than passing notice in these columns, for the cause of popular education had in him a sincere friend, a bold champion, and a brilliant example.

The son of a classical master in a school at Ealing he was born there in 1825, and received his early education in part at school, in part at home. At the age of seventeen he went to London and began the study of medicine at Charing Cross Hospital. Of the teachers under whose influence he came during the succeeding three years, the eminent physiologist Wharton Jones proved most stimulating and attractive. Fellow students, who were associated with him in literary gatherings, have testified to his keen dialectic powers, his scientific mind, and his unflinching advocacy of what he regarded as the truth, even at this early period of his career.

After graduation, he practiced medicine for a few months in one of the crowded corners of London, and thus was brought face to face, as a thoughtful physician alone can be, with the burning questions of civilization. The post of surgeon on board H. M. surveying ship *Rattlesnake* was next offered him, and accepted. This afforded the young naturalist opportunities for the study of marine, and equally of human, life in Australasia, studies which afterward were fully utilized.

After his return to London in 1851, scientific positions and honors came to him rapidly. He was successively appointed professor of Natural History at the School of Mines, and later at the Royal College of Science; president of the Geological Society; secretary, and later president, of the Royal Society; Lord Rector of Aberdeen University, and Commissioner of Fisheries. These among many others, indicate the onerous and high positions he occupied. Elected an acting or honorary member of the leading scientific societies of the world, he was the recipient from them of prizes and medals in recognition of the valuable zoological memoirs that came from his pen.

But amidst ceaseless scientific activity his mind constantly turned to the cause of educational advancement on natural and untrammelled lines. When, therefore, his friend and fellow-worker, Darwin, propounded the theory of organic evolution with which his name is popularly associated, Huxley became its ardent and life-long advocate. He believed that, if guided by this doctrine, the mental activities of the race might be developed along precise lines, and be freed from the pedantic methods of the prevailing schools of learning.

To the furtherance of these views he gave some of the best years of his life. Needless to say he stirred up powerful opponents, and engaged in many intellectual tilts which ended only with his death.

My first acquaintance with the man was made when he had attained to the zenith of his fame. The wiry but well-proportioned frame, the broad massive face already deeply lined by years of thought and struggle, the mobile but firmly set lips, the deep mellow voice that at once arrested and attracted, the heavy eyebrows, the once black but then steel gray locks that formed a fit setting to the face, all combined to tell me, had I not already known, that I was in the presence of a law-giver to men.

We cannot here refer to his voluminous scientific publications; rather let us gather from his writings some estimate of his aims and success as an educationist.

His contributions cover a period of fully thirty years, and though he often wrote with a pen dipped in burning liquid, it can truly be said that honesty of purpose was apparent in every sentence. Alike as a speaker and as a writer, Huxley was at home. Take for example his earliest popular work, first given to the public as six lectures to London working men, and entitled, "On our knowledge of the causes of the phenomena of organic nature." In simple but attractive language the horse was sketched to his audience as they knew it, their previous knowledge of its structure was gradually supplemented, its relation to other animals was indicated, its history during past ages was traced, and when the facts presented in each lecture were finally passed in review, the unity and harmony of natural laws shone forth, and evolutionary progress was proclaimed to be the great keynote of life.

His "Lectures on Physiography" delivered at the Royal Institution in 1869 were prefaced when published by the following remarks: "I conceived that a vast amount of knowledge respecting natural phenomena and their interdependence, and even some practical experience of scientific method, could be conveyed with all the precision of statement which is what distinguishes science from common information; and yet, without overstepping the comprehension of learners, who possessed no further share of preliminary educational discipline than that which falls to the lot of the boys and girls who pass through an ordinary primary school." We need scarcely say that his anticipations were abundantly verified. In fixing their attention on the beloved Thames, in presenting pictures of it which even the most ignorant were familiar with, in branching out to the

sources and changing conditions of its waters, the work which this water accomplishes, and the living things that swarm in it or depend on it, he furnished a fit pattern for all future "extension" lectures.

But in personal applicability to the needs of his hearers he often came to closer quarters. Witness his address delivered in 1868 to the South London Workingmen's College on "A liberal education and where to find it." After disentangling their minds from false educational notions, he showed them that the true liberal education consists in a strict observance of the laws of nature, and the development of the mind by a study of these laws.

Though such views were put forth but a quarter of a century ago, it is difficult for us now, living under changed conditions, to realize how little they had been appreciated. True, Henslow in England, with Agassiz and Asa Gray amongst us, had contended for science teaching as an integral part of a liberal education. Kingsley's delightful stories had also paved the way for a change in public opinion, but the classics and mathematics still bulked most largely in schools, colleges and universities. Whatever change for the better has come, we owe it largely to Huxley.

The writer can well recall the thrill of delight that the daily newspapers produced, when, on the day succeeding its delivery, his address at the opening of the Mason Science College in Birmingham was read. Once for all the notion was exploded, that the "liberal culture" ideas of former days could longer prevail. A due recognition of the value of scientific methods dates largely from that time, as does also the phenomenal development of the scientific side of our American universities. When retiring from the president's chair of the Royal Society he saw that the battle was almost won, for from that highest seat of learning he said: "We have a right to claim that science shall be put upon the same footing as any other great subject of instruction, that it shall have an equal share in the schools, an equal share in the recognized qualification for degrees, and in university honors and rewards."

In his inaugural address as Lord Rector to the students of Aberdeen University on "Universities, Real and Ideal," he traced, with the acumen of the scientific historian, the origin and growth of the older centres of learning. "Of the people and for the people" formed the burden of his cry. It is characteristic of the man that, in comparing on that occasion the environment, opportunities, and methods of the often poor but hard working Aberdonian student with those of his richer

Cambridge or Oxford rival, his sympathies were entirely with the former.

Huxley's attitude toward the Church and the clergy has excited much comment, but has been not a little misunderstood. In applying to himself, and such as thought with him, the term "Agnostic" he distinctly disavowed acceptance of all that we term—for want, mayhap, of a better name—the supernatural. He therefore rejected much that we believe has been and will be for the highest benefit of mankind. Were the actions of the world's best benefactors measured only by his standard, apart from the teachings of Jesus, we fail to see how they could be explained. In some of his later contributions, the moral government of mankind was to a large degree recognized, but the thought of a divine revelation that inspired to noble action was put aside.

Formality and clericalism excited his severest sarcasm and life-long denunciation. To clericalism he attributed many of the retrograde steps taken by, or forced on, society during its evolution. The following utterances, made memorable as the closing ones to his public career, deserve to be quoted. "My aim has been to promote the increase of natural knowledge and to forward the application of scientific methods of investigation to all the problems of life, to the best of my ability, in the conviction, which has grown with my growth and strengthened with my strength, that there is no alleviation for the sufferings of mankind except veracity of thought and action, and the resolute facing of the world as it is, when the garment of make-believe, by which pious hands have hidden its uglier features, is stripped off. It is with this intent that I have subordinated any reasonable or unreasonable ambition for scientific fame, which I may have permitted myself to entertain, to other ends; to the popularization of science, to the development and organization of scientific education, to the endless series of battles and skirmishes over evolution; and to untiring opposition to that ecclesiastical spirit, that clericalism, which in England, as everywhere else, and to whatever denomination it may belong, is the deadly enemy of science."

We cannot but regret some, though not all, of the statements that he made regarding the Salvation Army and other organizations that now battle as powerfully as he did for the permanent improvement of humanity. These statements were doubtless made from insufficient knowledge or mistaken judgment, but were none the less regrettable as coming from one whose words were as a law of life to many. This notwithstanding, his earnestness of purpose, his fearlessness in exposing fallacies, his constant search after truth for its own sake,

his willing revelation of this truth, when discovered, to his fellows, his desire to lead them to higher levels of knowledge, of action, and of life, stamped Huxley as a prophet and teacher of humanity.

Long after his scientific discoveries shall have been incorporated with the mass of human knowledge, the educational writings that flowed from his pen, as a current rich in thought and crisp in style, will keep green his name to many succeeding generations.

JOHN M. MACFARLANE.

Some Considerations on Our System of Education.

The rapid expansion of our educational systems is one of the most striking phenomena of modern social life. To the reflecting observer this development is no less significant in its way than the marvelous progress in science and the practical arts so characteristic of this century. It looks sometimes indeed as if the demands for the increase of educational facilities were outrunning the financial ability of our society to supply them.

Every body of men to whom is entrusted the care of any portion of our educational work is constantly calling for more money and urging the imperative necessity of immediate and continued expansion. The Board of Public Education of Philadelphia, for example, if it ever fails to increase its annual estimate as compared with that of the preceding year, does so, not because it does not believe that still larger grants are necessary, but solely because it is afraid that its growing demand may alarm the money-granting authorities to such an extent as to lead to a decided check to its progress. The proportion of the total public revenue of the city devoted to education is much larger now than it was fifty or even twenty-five years ago and it is tending to increase steadily. In the meantime the grants of money from the state treasury for education have been greatly increased. Pennsylvania now appropriates \$5,000,000 a year to be distributed among the local districts of the state for school purposes. This is entirely aside from the grants to specific institutions, like the University of Pennsylvania, the normal schools, etc. Nor are the city and state satisfied with what they can themselves raise for education. The people of this Commonwealth received in the sixties a land-grant from the federal government out of the proceeds of which they established and have

partly maintained the State College in Centre County.*

They were not satisfied, however, with this, and within ten years, they succeeded, in combination with the people of other states in getting an additional and increasing appropriation from the federal treasury for educational work in connection with the state colleges. This appropriation now amounts to about \$40,000 a year.

The western states obtained much larger grants of land from the federal government for educational purposes; and where they have administered them well they have not only derived from them large current revenue, whereby they have been enabled to organize systems of education on a scale of magnitude and excellence far beyond what would have been otherwise possible, but they have also accumulated large permanent funds which yield a handsome income for school purposes.

But great as have been the demands on the public treasury for funds to meet the necessities of the growing expansion of our educational system, far outrunning in the aggregate all income for such purposes from other sources, there has been another set of urgent pleas for money which have resulted in large additions to the resources of our societies for educational work; viz., the continual appeals of boards of trustees and friends of educational institutions under more or less private management for increased endowment. Philadelphia is a fairly typical American city in this regard and every Philadelphian knows how continual are the requests for aid from all sorts of educational institutions—from the kindergarten to the university. These requests have been on the whole answered in a truly magnificent way; and they have been followed by ever new appeals.

The University of Pennsylvania, itself, affords a most excellent example of how private citizens, the locality, and the state may, and do, co-operate in this work of education—each contributing money and effort to the erection of this magnificent complex of educational machinery. The state has given grants of money for buildings, the city grants of land, and private citizens endowments. And what is true of the

*The history of this land-grant compared with that made to the state of New York at the same time illustrates, in a marked way, the difference between good and bad management of a trust fund. The state of New York has Cornell University to show for its land-grant—an institution of world-wide reputation. Pennsylvania has the State College which, only of late, owing to the able management of Dr. Atherton is beginning to be known even to the citizens of Pennsylvania. It is an institution with a future, but the people of Pennsylvania will have to spend millions upon it to make it a rival of Cornell.

University is also true of many other educational institutions in the city.

Money and effort toward the upbuilding of schools of various grades have come also on a large scale from many religious bodies as such. The Catholics and the Lutherans have to some extent competed with the state in the domain of elementary education by the establishment of parochial schools; and if the other denominations have not imitated these examples to any great extent, they have been all the more eager to occupy the field of secondary and higher education. The growth of the public high school system, it is true, has to a considerable degree undermined the vitality of the denominational secondary school—the academy and the seminary—but the college is still in its average type a product of denominational interest in education. The Methodists have established a regular system of secondary and higher schools extending over the entire country from Maine to Texas, and they are now founding a National University at Washington, intended to be a group of post-graduate schools, and to serve as the crown of the system. The Baptists are not far behind, and they have added, in Chicago University, one of the most important elements to our American educational system—an institution, which under the lead of Dr. Harper, seems destined to be epoch-making in American education in more than one direction. It may be said that Chicago University is not a denominational institution; and so in one sense it is not—for it has been administered with a rare liberality of view; but in another sense it is, since its founder was led to its establishment from love for the church of which he is a member rather than from love for education *per se*. The Catholic Church has undertaken to develop a national university at Washington, also recognizing the strategic position of that city in our American life.

In a word, the church has gone into the business of education in a manner quite without a parallel since the Middle Ages, and it seems destined to devote more rather than less attention to this subject for the near future at any rate. Men are endowing schools and colleges or contributing to their endowment as a part of their ordinary religious work. School, college, and university building has taken the place of cathedral building as church enterprises.

Even more remarkable, perhaps, is the tendency on the part of philanthropists who do not make their benefactions to the public through the church to turn their gifts in the direction of education. Johns Hopkins University in Baltimore, Clark University in Worcester, the Leland Stanford University

in Palo Alto, the Drexel Institute in Philadelphia, the Pratt Institute in Brooklyn, and many similar undertakings testify to the powerful hold which the idea of education has taken of the public mind, a hold which from all present indications seems destined to grow stronger and stronger for an indefinite period.

There is still another evidence that the public interest in education is rapidly increasing, and that is the growing willingness of parents to spend money on the education of their children, even where they have to contribute directly as in the form of tuition to the expenses of the same. The development of public education has been followed on the whole by a lowering of the direct expense for tuition, since the tendency has been to lower or abolish tuition fees in the institutions supported by public taxation. Side by side, however, with this system of free or cheap public education, has grown up a system of private institutions where the tuition fees have been high—necessarily indeed—and, perhaps, all the more so, because the number of pupils attending them, where they come in direct competition with the free schools, is relatively small.

Thus, in cities like Philadelphia, there is a large number of private secondary schools, where the tuition fees vary from \$50 to \$250 per year according to the class—a rate which makes these schools accessible only to the rich or to those of more than average means, often as a result of keenly felt sacrifices which are willingly made in the supposed educational interest of their children. The expense of sending a boy through one of these schools, the college and the professional school—for necessary tuition fees alone—would not fall below \$2000; and if, for instance, the boy took the Medical Course at the University of Pennsylvania it would be nearer \$3000. But the number of people willing to invest such a sum in the education of their children is increasing.

This growth of educational interest and consequent educational expenditure has been attended with a development of elaborate educational machinery. This is most noticeable naturally in the case of the public school system, and most plainly in that portion concerned with elementary education. Here devices for securing the better education of teachers such as the Normal Schools, Teachers' Institutes, Teachers' Associations, etc., have been worked out and extensively applied. Schemes of supervision, including county, district and city superintendents, and a department of education at the state capital have been adopted, and thus education has received formal recognition as a branch of public administration.

Nor is this expansion of the field of education by any means limited to the United States. If it were we might explain it as a simple attempt to catch up with the rest of the world, an attempt to make good the deficiencies of our youth, and we might look forward with hope to a period when, having provided for the most necessary institutions we could be satisfied with a slower rate of progress.

But if we look toward Europe we find that in every country education is receiving a continually increasing attention and to it are being devoted ever increasing sums of money. France, England, Italy and Austria, to say nothing of smaller nations, have revolutionized their systems of elementary education since 1870. Germany has developed and improved its schools in many directions. Education has become a recognized branch of public administration in all these countries, and of national administration in the first three. It occupies in all of them a more important position than ever before, and a position which tends to be magnified with every passing year.

What does all this mean? When is this tremendous pace to be slackened?

Before attempting to answer these questions let me call attention to one or two aspects of this movement which, although they must strike every careful observer, are so important for our immediate purpose that we may be pardoned for mentioning them specifically.

This whole movement has on one side represented an attempt never before made in the history of any very large nation to bring the opportunities of an elementary education to every member of society, *i. e.*, to every human being belonging to the nation. We have familiarized ourselves so rapidly with this conception in the last few years that we do not often realize how very modern this policy is. It can not be said to have been adopted in earnest by any modern nation except the German and our own until after the year 1870; and in our own case the policy as a national one dates only since the close of the civil war, for it was not until after that time that all the states of the union adopted the policy indicated.

It is natural that this attempt to democratize education should be costly and should find its reflection in increased budgets.

No sooner, however, was this idea accepted than the popular notion of what constitutes "elementary education" began to change. From consisting of a mere ability to read, write and cipher, it came to include the notion of reading, writing and ciphering well; and then the still more fruitful but also more expensive idea was accepted that it meant as

complete and all-round a training of the child as could be effected by the use of all possible means within the years which the average child in our society can devote to regular attendance at school. This means good teachers, well-arranged school houses, well-equipped means of instruction, new subjects of study such as geography, drawing, singing, gymnastics. It means the utilization for educational purposes of the pre-school period of the child, necessitating the kindergarten and all which that implies.

It soon became evident, moreover, that even such education—however efficient it might be made—would not satisfy the demands of our modern industrial society, which tends more and more to insist that the child shall be trained to do something as well as to be something. And in deference to this demand various forms of manual or industrial training have been introduced into one or another grades of our lower schools though their introduction was justified on other grounds.

Nor was it possible that our society should be satisfied with the democratization of elementary education alone; but the popular instinct demanded an extension of the same principle to secondary education also. The public high school was the answer to this, and the example we have set in this matter will be followed ere long by England. It has already influenced the French system in a marked way.

In the case of secondary education it was even still more plainly true than of elementary education that the training given, whatever it might be, however purely educational in character it might be made, still gave a bias to or from certain callings. Experience showed that high school graduates were largely lost to the skilled occupations; that they went chiefly into the "genteel" callings, that of book-keeper, typewriter, stenographer. The demand for a training which would give a bias in another direction, or at least not work in the same direction, created the manual training high schools. This meant increased attendance at the secondary school and consequent increased expense.

This latter example brings me to another aspect of our present educational development. Our existing educational system as compared with that of a century ago embraces a vastly greater variety of educational institutions. If we go back a little farther than a century—say 1750—and examine the condition of the American colonies, we shall find that the society of that time was satisfied with a very small variety of schools. The charity school, where children of the poor could learn their a b c's; the grammar or Latin school, where the children of the well-to-do could learn a little

Latin and less Greek; and the college, where a few of the wealthier or more educated people could send their boys to prepare in a general way for living or taking up the study of a profession in a practitioner's office, comprised the list.

Compare such an educational system with that of Philadelphia to-day! where the boy who wishes a so-called liberal education can follow out almost exactly the same course as his counterpart of a century and a-half ago; but who, in addition, can find the systematic help of a regular school if he wishes to take up almost any one of half a hundred callings, for no one of which any school existed in 1750. Medicine, dentistry, veterinary surgery, pharmacy, law, theology, business, stenography, typewriting, drawing, painting, designing, wood-working, iron-working, cooking, tailoring, civil engineering, mechanical engineering, architecture, plumbing—for the study of all of these and many more branches of science and art there are regular school facilities now in many of our leading cities. Such an expansion of educational opportunity could not have occurred without a large expenditure of money by public and private agencies.

What does it all mean and whither is it leading us?

I can only state in a somewhat dogmatic form the conclusion to which my study of our educational development has brought me.*

All this seems to me to prove a growing belief on the part of the public in the efficacy of school education—and that in two directions:

1. The general training of the members of the community for the purposes of life.
2. The special training by systematic school instruction of each one for some particular calling.

This means (1) a system of schools elementary, secondary and higher, which should have before it as the leading thought; the training of the individual in a so-called liberal way; looking to the development of those qualities which fit him to be a man among men; preparing him for living as distinct from merely earning a livelihood. (2) A system of schools which shall aid the individual in acquiring the knowledge and training necessary to earn a living, and which must be of such scope and variety as to take the youth at the age he usually leaves the general course

and enable him to continue his studies with the least possible loss.

This implies a practical belief in the theoretical proposition of Socrates that wherever there is an art there must be a training suitable to that art, and that there must be a science underlying the art which may be made the basis of an intelligent training in the same. The natural consequence of this must be a steady increase in the number and variety of our educational institutions. It means a steady and persistent substitution of the systematic training of the school for the haphazard waste of time in the shop, the office, the factory, the field, and the store.

The educational system must contain a variety of institutions corresponding to the variety of work to be done in the world for which a systematic training may be useful.

The varieties of work to be done are increasing every year. The callings which become differentiated in consequence are becoming more numerous. The departments of work, then, in which systematic training is of value, are rapidly increasing in extent and number. There will be no stop to this development unless civilization ceases to progress. We can look forward, therefore, to no time in the near future, at any rate, when this pressure shall be less than at present; and so far from our having reached the end we are probably only at the beginning of the movement.

The aim of the educational policy of a country should be very similar to that of the economic policy. Just as the latter should be directed to discovering and developing the material resources of the country, so the former should be directed to the discovery and development of all forms of ability, mental, moral, and esthetic, in the people.

To this end the school system must be comprehensive, reaching every part of the national territory. Its elementary curriculum should be varied so that it may discover various forms of ability in the children. This is the justification of drawing, singing, painting and one or another of the so much derided "fads." Its subsequent curriculum must allow the following up and developing of the forms of ability so discovered.

The problem of education, therefore, being a never ending one, the system of education must be an ever expanding one.

EDMUND J. JAMES.

Comments on the Election Laws of Pennsylvania.

The great mass of people, busy with the cares and duties of life, accept as approximately just many political methods, and the

*For a fuller statement of the case and the grounds on which I base my conclusion cf.

The Social and Economic Aspects of Public Education. Address by Edmund J. James before the Sixty-second Annual Meeting of the American Institute of Instruction, Boston, 1891, pp. 36.

legal provisions controlling their operation, simply because they have become accustomed to them. If many of these provisions were innovations the same persons would attack them as the very embodiment of injustice; and it often happens, that proposed laws, which would in a measure correct existing evils, meet with less favor than others, however unjust they may be, to which long custom has lent its sanction.

A careful study of the Pennsylvania election laws discloses the fact that they are not only antiquated and unfair but inadequate to prevent wholesale fraud. In certain respects they offer great temptations to political dishonesty. Pennsylvania, although the second state in population and wealth, is far behind many others in the matter of guarding the exercise of the suffrage by proper legislation. Even certain provisions embodied in the organic law, with the evident intention of protecting the rights of minorities, may be and are so used as to defeat the very object they were designed to accomplish.

The popular enthusiasm for ballot reform, which during the past few years has led to the adoption of a modified form of the Australian system in a majority of the states, has blinded us to the fact that ballot laws constitute only a part, and not always the chief part, of the legislation necessary to secure fair and pure elections. In the rural districts the necessity for an elaborate system of personal registration does not exist, and consequently fully sixty-five per cent of the people are not interested in that phase of the question. The people in the country towns do not comprehend nor do the representatives chosen by them appreciate the opportunities for fraud occasioned by a system of registration such as that in force in Philadelphia.

The constitution provides that "all laws for the registration of electors shall be uniform throughout the state, but no elector shall be deprived of the privilege of voting by reason of his name not being registered." This means that in the city of Philadelphia, with its million and a quarter of inhabitants, where the chances are that the average citizen does not know personally five per cent of the voters in his own election district, either the same scheme of registration must prevail that is adequate for the needs of the borough of Jacksonville, which according to the census of 1890 contains eighty-three inhabitants, or an elaborate system such as is necessary for a city like Philadelphia must be thrust upon Jacksonville.

Probably in no other large cities of the United States outside of Pennsylvania, certainly not in any of the cities of New York,

in Boston, or in Chicago, is the registration of electors placed in the hands of one person as is the case in Pennsylvania, and he a partisan belonging to the dominant party in the election district. Another objectionable feature of our system is that the assessment is made fully six months before the general election is held, and the whole burden of correcting the lists is thrown upon the public at a time when the heat is severe and a large number of voters are taking summer vacations. This is also a time when general interest in the coming election has not yet been aroused. As if to fortify and increase the public indifference in correcting the registry lists the constitution steps in and says that it is immaterial whether or not a name is on the list; in any case one shall not be deprived of the right to vote. Notwithstanding the fact that in Philadelphia the health office is required by law to keep a list of the deaths that occur in the city, no legal provision exists for utilizing this information in correcting the registry lists, and in this way, without any additional expense, closing the door to a fertile source of fraud. In New York, Chicago, and Boston, the officers in charge of the vital statistics have long been required to furnish lists of deaths to the registration officers. It is apparent to the most casual observer that in some wards of this city "repeaters" and others whose names are not on the registry list are frequently allowed to vote without even a protest on the part of election officers, and, as it is particularly easy to vote upon the names of dead men, we may be sure that the opportunity to do so is not lost.

Another fruitful source of fraud is voting upon the names of persons who have been assessed in one district and have since the May assessment moved to another. In most cities this is guarded against by requiring a person who presents himself for registration at the time that the list is corrected to bring a certificate from the registration officer of the district where he was originally registered, testifying that his name has been stricken from the list. Nothing of the kind is attempted in Philadelphia, and the neglect is aggravated by the fact that the assessment is made four months earlier here than the registration is made in other cities.

The constitutional provision in regard to election officers is, if possible, open to graver objections than the law concerning registration. It reads, "Election boards shall consist of a judge and two inspectors, who shall be chosen annually by the citizens. Each elector shall have the right to vote for the judge and one inspector." This clause is borrowed from the law of 1839. The intention of this provision

was doubtless to insure the chief minority party at least one representative on the election board. Probably, according to the standard of political ethics current in Pennsylvania in 1873, the days of the gas ring and of the establishment of the Public Buildings Commission with its original powers, one representative was all that a minority could fairly expect. As the Mayor of Philadelphia put it as late as 1880, when objection was made to illegal voting, "Would not your party do the same thing if it had the power?" But whatever may be the view to-day in Philadelphia, cities like New York, Chicago, Brooklyn, and Boston, none of which lay any particular claim to political purity, have all decided that this virtually places the minority at the mercy of the dominant party, and is a source of infinite fraud and corruption. It is, perhaps, needless to say that disinterested publicists concur in this opinion.

The intentional injustice committed by the framers of the Constitution of 1873 is not the worst feature of that provision. They doubtless believed that they were guaranteeing to the minority party more than it could expect at the hands of the legislature; and in this belief they were probably right. Where one party is able to poll an overwhelming majority, as in many parts of Philadelphia, it is possible by a careful distribution of its vote upon two candidates to elect both inspectors of election, and by this means effectually deny to the opposite party any representation whatever upon the election board. Under such circumstances elections become the merest farce. Take as an illustration the Twenty-seventh ward, which contains thirty election districts. According to the election returns for the last general election it would have been possible, in case election officers were chosen at that time, for the Republican party to have elected both inspectors in twenty-five out of the thirty districts. Fortunately this ward, which represents an extreme case, is one where such practices are not so likely to occur as elsewhere. There are a number of wards where in several divisions both inspectors might be elected by one party. The records of the courts show that in these wards there have been serious cases of fraud, with the apparent connivance of the election officers. Furthermore, it is no uncommon occurrence to find that both inspectors actually do belong to the same party.

In 1889, by a vote of 420,323 to 183,371, the people refused to ratify an amendment to the constitution abolishing the tax qualification for electors. Until they are given another opportunity to pass upon this question it is only fair to assume that they have not changed

their mind. In view of this fact it is unquestionably the duty of the legislature to enact some law which will check the wholesale corruption that is brought about, in connection with the practice on the part of campaign committees, of buying up poll tax receipts. One of the principal objects of the ballot reform law in providing that all ballots should be printed and distributed at public expense was to do away with the excuse for raising large sums of money for campaign purposes. A considerable part of the money so raised, much of it by illegal assessments upon minor officials, is spent in buying tax receipts. If the general assembly is not yet ready to legislate for the correction of this abuse, at least some steps should be taken to compel councils to respect the law which provides that "it shall be the duty of the councils of the city of Philadelphia to fix the amount of county tax to be assessed personally and annually on the qualified electors of the city at a rate sufficient to provide for the payment of all election expenses of the said city, and no part of said tax assessed and collected shall be applied to any other purpose." If this law were enforced tax receipts would become so expensive as to somewhat limit the number bought, or it would soon appear that assessments were becoming too severe to be endured. The average annual receipts from poll taxes are less than \$45,000. The appropriations for election expenses for 1894 exceeded \$230,000. Consequently councils appropriated last year \$175,000 for election expenses in direct violation of the law.

One of the essentials of a good ballot law is that it shall insure secrecy as to the voter's choice. At present this safeguard is endangered in three ways. There is a constitutional provision requiring each ballot to be numbered, and that the same number shall be recorded opposite the voter's name. The law of 1893 provides that any elector, simply upon declaration of disability to prepare his ballot, may select some one to accompany him into the voting compartment and assist him in preparing his ballot. The same law permits the arrangement of the names of candidates by party groups, instead of putting all names of candidates for one office under the designation of that office.

The inconsistency between a secret ballot and the numbering of ballots, with a record of each voter's number and name, is obvious. The facility with which a second person can be taken into the voting compartment enables the vote-buyer to see that the ballot is marked according to previous agreement. If the ignorant voter is to receive particular consideration the least that ought to be done is to

provide that the declaration shall be made under oath, specifying wherein the disability consists.

The arrangement of the names of candidates by party groups enables an interested person to determine whether or not an elector is voting a straight party ticket. It places a premium on partisanship and discourages independent voting.

ALBERT A. BIRD.

Some Current Educational Movements in Great Britain.

The new University of Wales is fairly launched. Its first matriculation examination was held in June, eighty-nine candidates presenting themselves at the three colleges at Bangor, Cardiff, and Aberyswyth. The council of the Cardiff College has determined to subordinate the course of study at that college to the requirements of the new Welsh degrees. At Bangor and Aberyswyth, the system of preparing for the degrees of the London University is still retained alongside of the new curriculum. The establishment, however, of these new universities will gradually affect the constituency of the University of London, which in turn is itself taking a form more closely connected with the educational organization of the metropolis.

The position of economic studies at the universities is likely to be improved by the offer of a private donor to contribute a large sum—not less than £10,000—to found a chair of political economy in the University of Glasgow. It is appropriate that such a chair should be established in the city where Adam Smith did much of his best work.

This and similar cases of munificent endowment suggest the question whether the legislative interference with charitable benefactions (as established by the Charitable Trusts and Endowed Schools Acts) has lessened the stream of private liberality. It is sometimes asserted that no one will in future care to give any money for charitable or educational endowment, because he will not know how far the state will allow the exercise of his intention to continue undisturbed. When doubts like this are expressed, it is well to remember Sir Josiah Mason's dictum that a man is more likely to give freely if he is assured that his gift, when the original purpose of it has become obsolete, will be wisely diverted to some other and more profitable use. Striking confirmation of the wisdom of this view is given in the year's report of the Charity Commissioners. They state that, in England and

Wales, taking the years 1875-1894, gifts of £1000 each and upward have been made to the amount of more than eight millions of pounds. They add that "there has been a tendency for the number of such gifts to increase rather than to diminish, concurrently with the passing of such Acts of Parliament as the Charitable Trusts Acts, the Endowed Schools Acts; and the City of London Parochial Charities Act. Indeed there is reason to think that the latter half of the nineteenth century will stand second, in respect to the greatness and variety of the charities created within its duration, to no other half-century since the Reformation. And, as to one particular branch of educational endowments, namely, that for the advancement of the secondary and superior education of girls and women, it may be anticipated that future generations will look back to the period immediately following the Schools Inquiry Commission and the consequent passing of the Endowed Schools Acts, as marking an epoch in the creation and application of endowments for that branch of education, similar to that which is marked for the education of boys and men, by the Reformation."

It is the natural outcome of this development of the higher education of girls and women that the demand for the admission of women to university degrees should be growing stronger year by year. Already the Scottish Universities, the University of London, the University of Wales, and the Victoria University admit women to their degrees. The University of Durham has applied to the crown for leave so to amend its charter as to allow it to confer similar distinction. And the Hebdomadal Council of the University of Oxford is now considering an influentially-signed memorial from 124 of its resident graduates in favor of the admission of women students to its B. A. degree. Women already have colleges at Oxford; the university examines them; but they are not technically "members of the university," and are, therefore, not eligible for any degree.

The training of teachers is fast becoming one of the recognized functions of our universities. But much remains to be done before such training is placed on a proper footing either at Oxford or Cambridge. At Oxford a movement is on foot to establish a school of training not unlike that connected with the name of Professor Rein, of Jena. And the university is now considering whether it shall at once give official sanction to a scheme, so far matured and furthered by the private enterprise of a society of resident graduates.

S.

From Old Authors.

From Milton.

[John Milton (1608-1674), is, of course, remembered as one of the two or three supreme poets of England. But there was a period of twenty years, 1640 to 1660, when he wrote no verse, except his sonnets. It was in this period that he took an active part in the affairs of the Commonwealth; and the writing which he did during those years was in the form of political prose. One of the most famous of his pamphlets is the "Areopagitica," a bold attack on the Presbyterians for their censorship of the press. The following passage is extracted from this pamphlet.]

A VISION OF ENGLAND.

Lords and commons of England! consider what nation it is whereof ye are, and whereof ye are the governors: a nation not slow and dull, but of a quick, ingenious, and piercing spirit; acute to invent, subtle and sinewy to discourse, not beneath the reach of any point the highest that human capacity can soar to. Therefore the studies of learning in her deepest sciences have been so ancient, and so eminent among us, that writers of good antiquity and able judgment have been persuaded, than even the school of Pythagoras, and the Persian wisdom, took beginning from the old philosophy of this island. And that wise and civil Roman, Julius Agricola, who governed once here for Cæsar, preferred the natural wits of Britain before the laboured studies of the French.

Now once again by all concurrence of signs, and by the general instinct of holy and devout men, as they daily and solemnly express their thoughts, God is decreeing to begin some new and great period in his church, even to the reforming of reformation itself; what does he then but reveal himself to his servants, and as his manner is, first to his Englishmen? I say, as his manner is, first to us, though we mark not the method of his counsels, and are unworthy. Behold now this vast city, a city of refuge, the mansion-house of liberty, encompassed and surrounded with his protection; the shop of war hath not there more anvils and hammers working, to fashion out the plates and instruments of armed justice in defence of beleagured truth, than there be pens and heads there, sitting by their studious lamps, musing, searching, revolving new notions and ideas wherewith to present, as with their homage and their fealty, the approaching reformation: others as fast reading, trying all things, assenting to the force of reason and conviction.

What could a man require more from a nation so pliant and so prone to seek after knowledge? What wants there to such a towardly and pregnant soil, but wise and faithful labourers, to make a knowing people, a nation

of prophets, of sages, and of worthies? We reckon more than five months yet to harvest; there need not be five weeks, had we but eyes to lift up; the fields are white already. Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making. Under these fantastic terrors of sect and schism, we wrong the earnest and zealous thirst after knowledge and understanding, which God hath stirred up in this city. What some lament of, we rather should rejoice at, should rather praise this pious forwardness among men, to reassume the ill-deputed care of their religion into their own hands again. A little generous prudence, a little forbearance of one another, and some grain of charity might win all these diligences to join and unite into one general and brotherly search after truth; could we but forego this prelatical tradition of crowding free consciences and Christian liberties into canons and precepts of men. I doubt not, if some great and worthy stranger should come among us, wise to discern the mould and temper of a people, and how to govern it, observing the high hopes and aims, the diligent alacrity of our extended thoughts and reasonings in the pursuance of truth and freedom, but that he would cry out as Pyrrhus did, admiring the Roman docility and courage, "If such were my Epirots, I would not despair the greatest design that could be attempted to make a church or kingdom happy."

Yet these are the men cried out against for schismatics and sectaries, as if, while the temple of the Lord was building, some cutting, some squaring the marble, others hewing the cedars, there should be a sort of irrational men, who could not consider there must be many schisms and many dissections made in the quarry and in the timber ere the house of God can be built. And when every stone is laid artfully together, it cannot be united into a continuity, it can be but contiguous in this world: neither can every piece of building be of one form; nay, rather the perfection consists in this, that out of many moderate varieties and brotherly dissimilarities that are not vastly disproportional, arises the goodly and the graceful symmetry that commends the whole pile and structure.

Let us therefore be more considerate builders, more wise in spiritual architecture, when great reformation is expected. For now the time seems come, wherein Moses, the great prophet, may sit in heaven rejoicing to see that memorable and glorious wish of his fulfilled, when not only our seventy elders, but all the Lord's people, are become prophets. No marvel then though some men, and some

good men too perhaps, but young in goodness, as Joshua then was, envy them. They fret, and out of their own weakness are in agony, lest these divisions and subdivisions will undo us. The adversary again applauds, and waits the hour: when they have branched themselves out, saith he, small enough into parties and partitions, then will be our time. Fool! he sees not the firm root, out of which we all grow, though into branches; nor will beware, until he see our small divided maniples cutting through at every angle of his ill-united and unwieldy brigade. And that we are to hope better of all these supposed sects and schisms, and that we shall not need that solicitude, honest perhaps, though overtimorous, of them that vex in this behalf, but shall laugh in the end at those malicious applauders of our differences, I have these reasons to persuade me.

First, when a city shall be as it were besieged and blocked about, her navigable river infested, inroads and incursions round, defiance and battle oft rumoured to be marching up, even to her walls and suburb trenches; that then the people, or the greater part, more than at other times, wholly taken up with the study of highest and most important matters to be reformed, should be disputing, reasoning, reading, inventing, discoursing, even to a rarity and admiration, things not before discoursed or written of, argues first a singular good will, contentedness, and confidence in your prudent foresight, and safe government, lords and commons; and from thence derives itself to a gallant bravery and well-grounded contempt of their enemies, as if there were no small number of as great spirits among us, as his was who, when Rome was nigh besieged by Hannibal, being in the city, bought that piece of ground at no cheap rate whereon Hannibal himself encamped his own regiment.

Next, it is a lively and cheerful presage of our happy success and victory. For as in a body when the blood is fresh, the spirits pure and vigorous, not only to vital, but to rational faculties, and those in the acutest and the pertest operations of wit and subtlety, it argues in what good plight and constitution the body is; so when the cheerfulness of the people is so sprightly up, as that it has not only wherewith to guard well its own freedom and safety, but to spare, and to bestow upon the solidest and sublimest points of controversy and new invention, it betokens us not degenerated, nor drooping to a fatal decay, by casting off the old and wrinkled skin of corruption to outlive these pangs, and wax young again, entering the glorious ways of truth and prosperous virtue, destined to become great and honorable in these latter ages.

Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks: methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full midday beam; purging and unscaling her long-abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means, and in their envious gabble would prognosticate a year of sects and schisms.

From Richard Lovelace.

[The life of Colonel Lovelace does not differ materially from that of Sir John Suckling, from whose poetry we quoted in the last number. Both were fortune's favorites. While Charles I. reigned, both bravely espoused the Royalist cause, both wrote gentlemanly verses, and both suffered in the end. Suckling was by nature the greater poet; indeed the fame of Lovelace depends upon two or three poems, one might almost say upon two lines, the closing lines of "Going to the Warres."]

GOING TO THE WARRES.

Tell me not, sweet, I am unkinde,
That from the nunnery
Of thy chaste breast and quiet minde
To warre and armes I fly.

True: a new Mistress now I chase,
The first foe in the field;
And with a stronger faith embrace
A sword, a horse, a shield.

Yet this inconstancy is such,
As you too shall adore;
I could not love thee, dear, so much,
Lov'd I not Honor more.

TO LUCASTA.

Lucasta, frown, and let me die,
But smile, and, see, I live;
The sad indifference of your eye
Both kills and doth relieve;
You hide our fate within its screen;
We feel our judgment ere we hear.
So in one picture I have seen
An angel here, the devil there.

TO LUCASTA; OR, GOING BEYOND THE SEAS.

If to be absent were to be
Away from thee;
Or that when I am gone,
You or I were alone;
Then, my Lucasta, might I crave
Pity from blustering winde, or swallowing wave.

* * * *

Though seas and land betwixt us both,
Our faith and troth,
Like separated soules,
All time and space controules:
Above the highest sphere wee meet
Unscene, unknown, and greet as angels greet.

So then we doe anticipate
Our after-fate
And are alive: 't' th' skies,
If thus our lips and eyes
Can speake like spirits unconfin'd
In Heav'n, their earthly bodies left behind.

Books.

THE LIFE OF SIR JAMES FITZJAMES STEPHEN, BART., K. C. S. I., A JUDGE OF THE HIGH COURT OF JUSTICE. By his Brother Leslie Stephen, with Portraits. New York: G. P. Putnam's Sons; London: Smith Elder & Co. 1895. 8vo. pp. 504.

LIFE AND LETTERS OF EDWARD A. FREEMAN, D. C. L., LL. D. By W. R. W. Stephens, B. D., Dean of Winchester, with Portraits and Illustrations. London and New York: Macmillan & Co., 1895. 8vo. 2 vols.

Fitzjames Stephen's life is a characteristic type of that sturdy English sort which well deserves attentive study. He came of a strong race, in which successive generations had laid the foundation for that training and discipline which made him pre-eminent for good hard work. His father was for many years the permanent under-secretary for the Colonies, ruling them and his subordinates and even his superiors, with so firm and masterful a hand that he was long known as "King James." His short service as professor of modern history at Cambridge enabled him to publish a volume of lectures on French history, which, with a volume of essays on ecclesiastical history, reprinted from the leading English reviews, constituted the literary baggage which he left behind. His son inherited the father's love and capacity for enormous labor, and with greater leisure for legal and literary production, published a dozen volumes on law, and enough in the way of contributions to literary journals to fill, as roughly estimated, fifty volumes. He made a marked impression on his contemporaries at Cambridge, at the bar, in India, where he held the post that Macaulay and Maine had filled, and on the bench. In every position, those with whom he was thrown in closest companionship formed the highest opinion of his ability, and looked for a general recognition that never came. His was a sturdy and honest nature, that never could bend itself to party exigencies, and his life is in striking contrast to that of many of his more successful contemporaries with little of his ability. His thorough honesty was shown in the slow but gradual evolution of his religious opinions, from the narrow Clapham evangelical sect in which he was born and bred and into which he married, to a philosophical agnosticism, without any wish to destroy the more strictly orthodox faith of others, or any antagonism to other creeds. It was this in

part that made him so useful in legislation for India, where he always treated every form of religion with respect, differing in this from the mass of English officers there, both civil and military, who were too often inclined to enforce a uniformity of religious observances quite out of harmony with the history of the country. His great work in and for India was the preparation of a series of codes of law that more than anything else have reconciled the native population to the rule of England, in recognition of the justice with which it tempers its power. His intellectual power was his marked characteristic, and from youth to old age it gave him a superiority over his fellows that was not always pleasant to them nor profitable to him. Then, too, his early and long service in the periodical press no doubt weakened the capacity for sustained and original literary labor, and good as was his work on law, and useful as was his effort to secure codification for England, as thorough going as that he had accomplished for India, it can hardly be said that his books are likely to make for him a great name in modern English literature. What he planned in the way of a history of India would no doubt have been of permanent value, but his only book on that subject is the small volume in which he corrects Macaulay's errors and injustices in his famous essay on Warren Hastings, with a clearness and fulness of knowledge that amounts to a demonstration of his zeal for truth. It is noteworthy that good, in some respects great, as was the work he did, yet it always fell short of his own high standard of excellence, and of that which those who knew him best expected. At Cambridge he did not gain by a great deal the standing that was needed to give him a great university reputation. At the bar his success was slow and fitful; he never attained a great practice or leadership; yet judges and lawyers all united in admiration of his mastery of legal principles and judicial history, and solicitors and clients respected his honesty in dealing with them and with the court. In India he did his most enduring work, but even there his term of service was too short to enable him to accomplish the great task he had undertaken, and although sorely tempted to return, other duties kept him in England, where he could do comparatively little for the legal reform in India, and his efforts for English law reform were feebly supported. One of the striking incidents of this busy, hard working life, full of strong friendships and happy family ties, was the almost romantic attachment that grew up rapidly in his maturer years with Lord Lytton. No two men could have been more unlike in personal qualities and intellectual traits, but each found

in the other just the element that enabled them to give one another information and even inspiration. Stephen was able to use his Indian experiences to help Lord Lytton govern India, and Lord Lytton was almost successful in enabling Stephen late in life to foreswear his hostility to poetry, and to appreciate and even attempt the charm of verse. His friends included all that was best in English intellectual life, and the Metaphysical Club was the common meeting ground for leaders of thought in London, just as in his university days his membership of the "Apostles" brought him in contact with some of the brightest Cambridge men. Perhaps it was fortunate for him that his aspirations for a seat in Parliament were uniformly unsuccessful, for he was too much of a philosopher ever to become a politician. He was at his best on the bench, although his judicial career is not marked by any great decisions, and it was clouded by the sad veiling of his intellect in the closing years of his busy life.

In marked contrast to this biography, in which his brother has embalmed his memory, with a reticence as to personal and family relations that dignifies the picture of this strong man, is that of the late Professor Freeman, the learned historian, luminous and voluminous as he has been happily designated, in which the letters to the family and to friends show the writer at his best, full of learning, pedantic at times, yet bubbling over with quiet fun, in great contrast to Stephen's ponderous mind, always busied in the earnest pursuit of truth, and despising the mere historian in his failure to make the world better or wiser. Yet Freeman's life and work may well be contrasted with Stephen's, for each in his way sought to get at the truth, and to teach it so that all might profit by it. Freeman, too, was out of touch with the world in which he lived and worked. He was late in getting university honors and academic distinction; he was unsuccessful in his honorable ambition for a seat in Parliament; he, too, was more often on the unpopular side, and he was always stronger in opposition and in criticism than in building up or securing the acceptance of his views. He, too, felt too strongly the shortcomings of public men and of the public at large, ever to command their support, and both Freeman and Stephen gradually worked out opinions of their own quite at variance with those which secured the popular ear, yet both men felt strong in their convictions and satisfied that they were right. Apart, then, from the value of these memorials of men of such mark and ability, the biographies of Freeman and Stephen are well worth careful reading, if only to learn the difference between mere

popularity with cheaply won reputation, and that greater and better career which devotes itself to great ends with honesty of purpose, real study and unflinching courage. In all the elements of true greatness Stephen stands forth richly endowed, and to the larger number of Americans who honor his law books and have profited by them, his life will have an added interest, for it shows how much more he was than a mere lawyer; how earnestly he worked to advance the highest good of the world in which he lived, and how thoroughly he devoted his great powers to enlighten and instruct, to elevate and enfranchise. What he was and what he did were but a small part of what he aimed to accomplish alike for England and India.

J. G. ROSENGARTEN.

Notes.

The Independent for August 1, is a special number, devoted to a symposium on education. The range of topics included is such that we have in this number an intelligent presentation of recent educational thought. The first article on "Basal Principles of Education," is by Dr. William T. Harris, United States Commissioner of Education. This is followed by "Educational Whigs and Tories," by A. E. Winship, editor of *The New England Journal*. The President's address at the National Educational Association, on "What Knowledge is of Most Worth," is also given, and an account of the great gathering at Denver, by A. Tolman Smith. Among other articles is one by Professor Richard T. Ely, on "The Future Organization of Higher Education." Professor Joseph French Johnson makes a plea for the busy man's school, under "The Mission of University Extension." This number of *The Independent* is not less timely or useful than was the special number issued about a year ago on Municipal Government.

In these times we hear a good deal of citizenship and patriotism. The latest book which seeks to inculcate these great virtues is "Patriotic Citizenship," by Thomas J. Morgan, published by the American Book Company. The purpose of this volume is to serve as a supplementary manual for the study of American history. It is Socratic in its method of treatment, being made up of about one hundred and forty leading questions and succinct answers to them. After a consideration of the main periods of our national history the following questions of the day are taken up: The Negroes, Civil Liberty, Religious Liberty, Population and Immigration, Citizenship, Labor, Capital, and the Perpetuity of the Republic.

No one could well be dissatisfied with the way the author has followed the method, but there may well be a good deal of question as to the value of the method itself. Mr. Morgan's is a book in which the thinking, both as to the problem and its solution, might appear to have been all done. Such a work may well raise the question whether or not it is possible to have the semblance of knowledge and yet be without knowledge. The method of treatment may permit immature minds to feel that the great questions with which society has to deal are after all very simple. The book contains a well selected set of quotations under its several heads. Probably nothing more modern, or more valuable, has yet been done by way of showing, in brief, collected thought on the various topics treated.

University Extension News and Announcements.

The Third Summer Meeting.

University extension students have come to regard the Summer Meeting as a regular feature of the extension program. Those interested, both students and local committees, get added inspiration from each meeting and look forward to the succeeding one with increased interest. One accidental disadvantage, deplored by both the management and the students, is that the various departments see so little of each other. Each group of students is so intent upon its own work that there is little consciousness of other groups. Those pursuing courses in Biology fail to realize that others are just as interested in Greek literature and history, or in civics and politics, and *vice versa*. THE CITIZEN, wishing to present a general view of the larger departments of the meeting, has secured statements from four of its students which follow, with a brief extract from an article by one of its lecturers.

Rev. William N. Paden, D. D., who gives an account of the Literature and History Department, is pastor of Holland Memorial Church, Philadelphia. The statement of the work in Psychology is by Rev. L. H. Murlin, President of Baker University, Baldwin, Kansas. Dr. S. C. Schmucker, of the West Chester Normal School, furnished a review of the course of Nature Study, and Mr. Franklin Spencer Edmonds, of the Philadelphia High School, gives his impressions of the courses in Civics and Politics.

GREEK LIFE AND THOUGHT.

A month in Greece could hardly have been more interesting than our month of Greek Life and Thought. We coasted around our microcosm with Mr. Munroe, who took us on interesting excursions to Egypt, Assyria, Phœnicia and Judæa, pointing out the bearing of Pre-Grecian civilizations, and Dr. Stevenson made the "dry bones" of the museums live, and the dry lore of the archaeologists entertaining, as she pointed out the bearings of archaeology upon the study of history. The rest of our course was distinctively Greek and swept around the whole range of Greek Life and Thought. We turned over the leaves of the Greek Bible as Professor Lawton lectured to us on the Iliad and Odyssey. He also came very near inciting us to make further study of the Cyclic Epics, Homeric Hymns, and made us feel better acquainted with Hesiod and Pindar. Professor Lawton's readings from Æschylus, Sophocles and Euripides were studies from life in the art of translation. Our course was especially valuable as an introduction to the study of the Greek drama. It was inaugurated by a series of five morning lectures and five evening recitals by Dr. Moulton. The masterful way in which Dr. Moulton uses great masses of material, material often unfamiliar to his audience, is one of the marvels of extension lecturing. Dr. Bevier's lectures covered the same general field and were notably fresh and instructive (when the lecturers crossed swords, as in their discussions concerning the Greek stage, there was sweetness and lightening). Dr. Bevier's last lecture on Aristophanes, with illustrative readings, was a fitting after-piece to our course in Greek Tragedy. The lectures on Greek Philosophy were wonderfully clear and comprehensive, considering the area of life and thought to be covered. Dr. Hammond devoted his time to a very practical exposition of the work of Socrates, Plato, Aristotle, and the Schools of the Stoics and Epicureans. His lectures were full of fine definition, and interesting illustration. Dr. Lamberton's lectures on Some Greek Conceptions of Life were also decidedly philosophical. No single course of lectures so nearly covered the well-chosen theme of the general syllabus, "Lectures on

Greek Thought and Life." One could imagine Dr. Lamberton reciting and interpreting Aristotle as Dr. Moulton recites and interprets Æschylus.

Other courses, however, were strong enough to stand alone as introductions to Greek Life and Thought. Dr. Perrin's biographical survey of Greek history was at once an introduction to Plutarch, Greek history, and modern historical methods. We saw Themistocles, Pericles, Demosthenes and Alexander through Greek eyes, and Plutarch through the eyes of a modern specialist in historical study. The lectures were also valuable as a criticism of the Greek prose writers, Herodotus, Thucydides, Demosthenes and the lesser authorities which swarm in Plutarch. As Dr. Perrin interested us in Greek history, Dr. D'Ooge interested us in Greek art. His lectures were a marvel of compactness and completeness. He seemed to have condensed a course of thirty university lectures into a university extension course of six. The majority of the students will be surprised when told that his lectures, including the quiz and afterviews with the stereopticon, averaged nearly two and a half hours each.

The course would have been most incomplete without Dr. Wright's lectures on Greek religion, and his delightful discussion of Some Aspects of Greek Poetry. The latter lecture closing with a very entertaining glimpse of Theocritus and Herondas. Dr. Wright's studies of Greek religion were no mere studies of mythology, or even of the thoughts of the favored few, but studies of the every day life and thought of the Greek people. They were models of literary taste and religious Sophrosyne. This course was supplemented by two scholarly lectures by Dr. Riess, on Greek beliefs concerning future life.

All that was needed to make the course complete was a daily draught from the original Greek. This an elect few were able to take. It is a question, however, whether some of those who most enjoyed and profited by the general course knew either the alpha or the omega of the Greek alphabet.

The success of this summer course should confirm the management of our Extension Society in their judgment that there is a place for a series of connected summer courses in the university extension system. The students of this summer's course are already interested in the courses which are to come, and why should we not get together from time to time as a student's association? Most of us wish to continue our readings in the line of our summer studies; can we not encourage each other and enlist new students for next summer's session? What better preparation can we have for a course in Roman or mediæval life and thought than a more thorough mastery of the life and thought of the Greeks?

WM. M. PADEN.

PSYCHOLOGY.

The work in this department consisted of five courses of twenty lectures each. Two courses were given by Dr. William Romaine Newbold and three by Dr. Lightner Witmer, both of the faculty of the University of Pennsylvania. In all, there were one hundred lectures requiring one hundred and sixty hours' work in lecture-room and laboratory.

In Course I, Dr. Newbold, after a lecture on methods of study, devoted three lectures to the relation of mind and brain, sensation and idea, and characteristics and properties of mental states: eight to ideation proper, six to volition, closing with one on the consciousness of self and one on psychology and metaphysics. Course III, also by Dr. Newbold, was complementary to Course I, the principles therein developed being illustrated by phenomena appearing in abnormal states of mind. The theme centred about the three conceptions of suggestibility, automatism, and "double consciousness," as manifestations of impaired nervous co-ordination, or mental disordination, while other symptoms, such as

anæsthesia, "nervousness," paralysis, catalepsy, spasm, etc., were explained.

In Course II, Dr. Witmer devoted the first five lectures to the movements made by man in response to environment, the cause of their production including the origin of habitual action, the development of instincts, and the mental and physical antecedents of ideational, impulsive, automatic and reflex movements. The next five discussed the structure and co-ordinated action of the sensory, nervous and muscular systems. The five following treated of sensations as the resultants of the activity of the sense organs and brain, together with their combinations in complex groups, or mental states. The nature of the physiological basis of the emotions, of pleasure and pain, attention, association, memory, was examined; then followed an analysis of the sources of derivation of our perceptions of sight and sound. The last five lectures discussed the mind of the child as compared to that of the adult, and the results of the most recent investigations upon the physical and mental characteristics of children given in so far as they bear upon the problems of general psychology. Course IV gave the student a familiarity with the structure and working of the nervous system and sense organs through individual dissection and experimentation. Ox brains were supplied to each student and dissections were made under the direction of Dr. Witmer and his assistants, Dr. Singer, of Harvard, and Dr. Witmer, of the Medical Department, University of Pennsylvania. Course V opened the field of experimental psychology directed to the study of children. Students were instructed by demonstration in the methods of investigation in child psychology. Experiments were performed in class, results collated, and methods of interpretation and elaboration explained. Psycho-physical and anthropometrical methods were demonstrated.

Much wisdom was shown by the management in making these courses supplementary, so that the work of the department was a unit. It covered the entire field with surprising thoroughness. To be sure it was but a "bird's-eye view," but there was a systematic wholeness about it that will be of great value to the members in future study. This fact, coupled with the ability of the lecturers, their originality of presentation, their unbounded enthusiasm, explains the large attendance, the unflagging interest, and the magnificent success of the department throughout. The hope is expressed by all that future summer meetings will present the work of this department after the same general plan.

L. H. MURLIN.

COURSES IN NATURE STUDY.

The Biological Section of the University Extension Summer Meeting held its session, for the most part, in the Biological Laboratory of the University of Pennsylvania. The admirable equipment of this department of the University, both in the matter of microscopes and their accessories, and in charts, diagrams, models and specimens made it an excellent place for the work of this section.

The course began with a series of lectures and laboratory exercises, by Dr. William P. Wilson, of the University of Pennsylvania. Each morning, during the first week, there was a lecture on the morphology or the physiology of some important part of the plant, and following this, each student was furnished with material from which he could identify the structures described, and verify the statements made by the lecturer. There were enough assistants in the room to make the work profitable, even to those who were previously unacquainted with microscopic methods, while those who had facility in such work had ample material and time for more advanced study. On two afternoons of this week Professor Bailey, of the experiment station of Cornell University, lectured on the origin of garden varieties.

During the second week the morning hours were given

to work in Systematic Botany, under the genial and enthusiastic supervision of Dr. Macfarlane, of the University of Pennsylvania. Here work on the specimens in the laboratory was supplemented by a visit to the Botanical Garden of the University, and one to Atco, New Jersey, from which place the party returned laden with specimens of pitcher plants and sundew, orchids and heaths of many varieties. During the afternoons of this week Dr. Edward D. Cope clothed the skeletons of the collection with the covering of ideas and connections, which made each specimen tell its own story; in some cases he taught the pupils how to read a little of the story for themselves. Dr. Cope also assisted in making the Atco visit profitable.

The mornings of the third and fourth weeks were taken up with lectures and laboratory work under Dr. Kingsley of Tufts College. Here, as before, about an hour was given to preliminary lecture and two hours to laboratory work. The invertebrates were studied in this course, such members only being taken as are most typical and yet obtainable for future work. During the afternoons of the third week Dr. Halsted, of the New Jersey Agricultural College, lectured, in College Hall, on Cryptogamic Botany, the lectures being illustrated by a series of lantern slides prepared by the lecturer. The students then passed to the Biological Laboratory for practical work.

In the afternoons of the fourth week Mrs. Wilson, of the Philadelphia Normal School, gave a series of talks on the teaching of elementary science. Mrs. Wilson's addresses were clear, forcible, and eminently practicable. Indeed, all the courses of the Biological Section were highly valuable, both as furnishing inspiration, and in determining methods for future study.

S. C. SCHMUCKER.

CIVICS AND POLITICS.

In a work which appeals to so many and varied interests and sympathies as university extension, and which reaches its constituency in such widely diverse ways, it is impossible to generalize from the experience of an individual. That which is inspiring and helpful to one, may be spiritless and unprofitable to another. So, in offering a few suggestions on the work of the Summer Meeting just concluded, with particular reference to the Department of Politics, I should like to be understood as attempting, not to average the opinions of the other students, but rather to express my own thoughts, whatever their value may be.

The clientele of the Summer Meeting may be divided into two general classes, the one shading into the other without definite demarcation,—viz., the students who have specialized in the field in which they are taking lectures, and those who are beginners in that study. To the latter, the advantages of a Summer Meeting are much greater than to the other class. To my mind, the advocates of university extension have sacrificed accuracy in a slight measure in the desire to be epigrammatic and forceful, when they claim that university extension is for all people and all classes. I cannot feel sure that it has any direct scientific benefit to offer in his own field to one who has specialized even slightly. In other words, if a university student has spent even one or two years in advanced work in civics and politics, it is a question whether or not it would be to his advantage to pursue work in that subject in a university extension summer school. There are certainly some advantages: the personal intercourse and companionship with the distinguished teachers, which the management of the late meeting so successfully encouraged by the various social reunions and excursions, the acquiring of new standpoints and new ideas from the questions and conversation of other students, all these opportunities are useful and valuable, especially to the teacher. But so far as direct scientific study is concerned it would be far better for

the special student, either to pursue his investigations in some other way, or else, and this is the course which I would specially commend, to seek the greater culture that will come from a month's study in a field in which he is himself a tyro, rather than a somewhat scanty addition to his special knowledge. Professor D'Ooge's lectures on Greek Art, or Professor Perrin's keen analysis of Plutarch's Sources, would have been far more useful to a Doctor of Philosophy, whose major was in Politics or Social Science, than even Professor Jenks' practical discussions of Political Methods and Institutions, or Dr. James' elaborate investigations regarding Citizenship. University extension has little to offer the man who has already had university teaching in the same line. The reason for this contention is obvious: when the average preparation in the study is below the post-graduate level, and when the lecture courses extend at most through one or two weeks much time is lost to the advanced student in the statement of first truths and elementary principles with which he should be familiar. It should be remarked that this conclusion applies to a very small proportion of the late students in this department. To the beginner, or to the desultory student, the stimulus and the insight into methods of study, outside of the great mass of scientific information given in the fifty-odd lectures, must result in great and permanent good. If it were possible to arrange a series of meetings, similar to the economics conferences of last summer, in which strictly post-graduate lectures would be offered to advanced students, the American Society would accomplish a great scientific work, but it is again a question whether such gatherings of specialists belong to university extension proper.

There are many other thoughts which suggest themselves in a retrospect: that the management displayed great ingenuity and wise judgment in the substitutes for Professor Macy, whose unavoidable absence, together with that of Dr. Shaw, was much regretted by the students; that on the whole, the longer courses were far more satisfying than the short ones, even ten lectures being not too much for the consideration of such complicated questions as the field of politics affords; that the variety of subjects treated in the department was a great help in emphasizing the wide scope of politics and the intensely practical nature of its problems; that Dr. Woodrow Wilson is a master of English prose as well as a most profound and scholarly student—the felicity of his diction would have rendered even a dry and uninteresting subject sprightly and full of life; and finally, that the charming personalities of the lecturers, their urbanity and patience, together with the uniform courtesy of the staff of the director's office, contributed greatly in making a thoroughly successful meeting.

FRANKLIN SPENCER EDMONDS.

[Mr. Edmonds feeling that "the advocates of university extension have sacrificed accuracy in a slight measure in the desire to be epigrammatic and forceful, when they claim that university extension is for all people and all classes," is hardly fortified by the statements which follow in the course of his communication. He finds some advantages in the Summer Meeting for even advanced special students, and he enumerates many benefits for other people. Even an advanced specialist might be expected to find profit in hearing first-rate men from a number of universities, at which the specialist has not studied, lecture in his chosen subject. He may have to listen to a good deal that is elementary from Professors Woodrow Wilson, J. W. Jenks, Henry C. Adams, Albert Bushnell Hart and William G. Sumner, but he at least has an opportunity, after each lecture, to question the speaker upon abstruser matters. University extension is not intended to do the work of the universities, and it is not particularly for specialists, but it would be interesting to know just how to limit the statement as to whom it is "for" so as to make that statement more strictly accurate.—ED.]

DR. HALE ON THE SUMMER MEETING.

In judging of the wisdom of any educational policy there are two distinct points of view. One is that of the teacher, the other that of the persons taught. The CITIZEN presents above statements written by students representing four of the departments of the Summer Meeting. In addition is given the opinion of Dr. Edward Everett Hale as it was expressed in *The Commonwealth* for July 13:

"The Summer Schools achieve another object in a different direction, and it is not less important. They enable many isolated students to come together at a favorable point and make preparation for the year's work in special lines of research where it does not much matter whether one study alone or with others. I have had an opportunity, since the month began, to see the classes who collected at Philadelphia to attend the Summer School of the University Extension Society. Take now, as a good instance, what might be called the class in sociology. In this class, six or eight gentlemen, from as many different parts of the country, were lecturing at their best, not as they would have been in their respective universities, to classes of men who were taking many other studies at the same time, but to a select class, perhaps of fifty or sixty adult pupils, who came together simply and purely to study the subject of social science in its theory and in its practical application. The mere contact of these gentlemen and ladies with each other was an advantage to each of them. I am quite sure that the teachers were keenly interested in the course of instruction, and no one could see the work of such a class without understanding how many suggestions each pupil carried to his home for the reading and study of the next year—suggestions which he could hardly have received in any other way so definitely as he received them from personal friendly conversation with the distinguished teachers to whom he listened.

I had a personal opportunity of seeing the eagerness of the conversation which followed Dr. James' lectures in the half hour given for inquiry and discussion. I do not believe that he ever found pupils more eager, and I am quite sure, on the other hand, that his pupils were delighted with the frankness, the definiteness, and the courage of his answers to their varied questions. Now, in every day of that course, there were three such opportunities given for a hand-to-hand conversation and discussion on the important subjects involved. And from a month thus spent the students go to their several homes with a stimulus, which cannot be overestimated, in the pursuit of the special study in which they have been engaged."

NOTES.

A year ago a scholarship in the Oxford Summer Meeting was given for a prize essay by an American extension student. Miss Anne M. Earle, of Philadelphia, was successful among the competitors in an essay on "The Influence of Puritanism on National Character." Miss Earle later prepared an account of the extension movement in America. Both the prize essay and the later account appear in the *Nineteenth Century* for August.

Modern methods of study seek to illumine each subject pursued, by the contributions of other subjects. Was it not Professor Freeman who said that history and literature are inseparable? To understand either, both must be studied. Rev. Beverley E. Warner two years ago showed what it is possible to do by way of getting history through literature in a course of university extension lectures on "English History Illustrated by Shakespeare's Plays." This season in two centres Dr. Horace Howard Furness will read Shakespearian plays, complementary to the lectures which Mr. Shaw gives. This is a departure in the right direction and is sure to be followed with good results.

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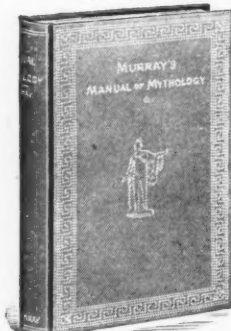


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